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2. The Deluge and the Giants.

I proceed now to the narrative of Hadhramaut history as it is told and believed in the country. Unless otherwise stated, the narrative is as given verbally by local authorities and taken down in writing at the time. The principal authority for the period from the disappearance of the 'Adites to modern times is Seiyid 'Abdul Qadir, private secretary to the Qu'aiti *Wazir*.

"In the time of our Father Nuh," said a Du'an historian, "the whole of this land and of every land was covered with water.[1] Nuh and his family built a big ship and lived in it while the flood lasted. When the waters subsided there were of course large rivers, and that is how the Wadis of the Hadhramaut were cut out, and that is why you find sea shells in them and on the Jōl."

"After the flood came the children of 'Ad, the first men to live in the Hadhramaut. They were great in stature, fifty cubits high. That was why they could use these great stones for building their houses. The tooth you have in your hand is the tooth of one of the sons of 'Ad, not of a sheep, as you thought." Thus said Muhammad the son of Seiyid Ahmed bin Hussein al 'Attas, the *Mansab* of Meshhed, as we stood among the ruins of Gheibun.

The children of 'Ad built towns and villages all over the Hadhramaut.[2] Some of them were big places and well built, and some of them were just rude dry stone shelters such as the Beduins build to-day.[3]

Nebi Allah Salih, peace be upon him, was a prophet of the people of 'Ad,[4] and he died and was buried in the Wadi Khonab, and his son was Nebi Allah Hud, peace be upon him. And in his day the people of 'Ad did evil in the sight of Allah and they listened not to the warnings of the Prophet, and they were destroyed, except a few, and Allah received the Prophet and his grave is in the Wadi Maseila.

And the son of Nebi Allah Hud was Nebi Hudūn, and his grave is in the mosque of Hudūn in the Wadi Du'an. And there were other Nebis in the Hadhramaut, Mola Matar (whom some say is Seiyidna 'Ali bin 'Abitalib), and Molana Nebi Sodaf whose grave is in the Wadi Sodaf, and others.[5]

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[1] Hadhramaut "history" begins with the Flood. The very nature of the Wadis makes it appear so vivid that it often seems quite a recent memory. The more scientific theory is, I believe, that the Wadis are due to the last Ice Age.

[2] If you wonder at the extent of their activities, reflect that 'Ad lived 1,200 years, had a thousand wives, and sired four thousand sons and daughters. Masudi, V, III, p. 80.

[3] Any sign of human activity going beyond the knowledge of man is the work of the people of 'Ad. As Seiyid 'Abdul Qadir said to me, "the people of the interior attribute everything old to 'Ad and those of the coast to the Portuguese. Neither are right."

[4] This is not of course the orthodox view. Salih preached to Thamud and is not generally believed to be the father of Hud.

[5] The grave of the giant Mola Matar is not far from the Kor Seiban. It, and the other giants' tombs, may have been sanctuaries of the old religion. Possibly Mola Matar was a rain-god. Sodaf may be Sadaf, the descendant, according to Arab genealogists, of Hadhramaut.

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Thus runs the earliest history of the Hadhramaut as I heard it there: it may be of interest to give Masudi's version. 173

After Noah the empire passed to the first 'Adites at a remote period and before all the Arab principalities . . . Sam established himself in the centre of the earth from the sacred territory (Mecca and Medina) as far as the Hadhramaut, Oman, and Alij. Amongst his descendants are quoted Aram, and Arfakhshad, both of them sons of Sam; amongst those of Aram, 'Ad, the son of 'Aus the son of Aram.[1]

God has revealed to us the existence of the empire of the 'Adites; He has described their violence; He has spoken of the high buildings which they built, and which, in spite of the passing of centuries, are still called by their name Al 'Adiya.

The 'Adites were gigantic men, as tall as palm trees; the length of their lives was proportionate to the enormous size of their figures. Of a very superior character, they had hard hearts. There were no people on earth who could compare with them in strength, greatness of works, vigour of mind, and strength of character. Destruction had no hold on their bodies, so strongly constituted had nature made them, so solid was their structure, so perfect were their forms, as God himself has revealed.

'Ad worshipped the moon. His kingdom was contiguous to the Yemen: it comprised the country of Al 'Ahqaf and of Sohar, that is to say Oman to Hadhramaut. Having reached the zenith of his career, surrounded by the multitude of his children and the children of his children, contemplating his prosperity to the tenth generation, seeing the solidity and prosperity of his empire grow with his family, he extended his good deeds to all men and generously exercised hospitality.

After his death the crown fell to the eldest of his sons, Shedīd. This prince reigned for five hundred and eighty years, or more or less, according to others. His successor was his brother, Sheddād son of 'Ad, who preserved the power for nine hundred years. It is said that he extended his rule over all the kingdoms of the earth. It was he who founded the town of 'Iram dhat al 'Imad.

At a later date the 'Adites, who then had for king Al Khuljān son of Al Wahm (he was the last king of the First 'Adites) gave themselves up to every excess. They worshipped three idols which were Samūdā, Sadā, and Al Habā. God sent Hud to them, son of 'Abdulla, son of Riāh, son of Khalid, son of Al Khalūd, son of 'Ad, and they treated him as a liar. The people of 'Ad were composed of ten tribes. Hud invoked the celestial vengeance against them; they were deprived of rain for three years, their earth dried up, and they did not know what would become of them.

They sent to Mecca to ask for rain from heaven. The Amalekites were then inhabiting this territory. The deputies, having arrived at Mecca, gave themselves up to drinking and amusing themselves, to such a point that the two slave courtesans of Muawiya, son of Bekr, sang verses to them in which this prince urged them to execute the undertaking for which they had come. On hearing his exhortation, the envoys, shaking off their torpor, hastened to

[1] See Genesis X, 21-31.

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● 173 implore the water of heaven for their compatriots. No one is ignorant of what happened when the clouds arrived and the envoys went to choose the one which seemed preferable to them.

God sent against the 'Adites the devastating wind which fell upon them from one of their valleys. At the sight of the storm, they said to themselves, " Here is a cloud which will give us rain," and they rejoiced in this good news. Hud, hearing them speak thus, said to them : " That which you call upon with all your prayers is a wind which encloses a terrible punishment." (Quran, XLVI. 23.) The tempest unleashed itself on the fourth day of the week, not a single 'Adite remained alive. It was following this event that Wednesday is reputed unlucky and that it is not employed in the calculation of the days[1]. Hud the Prophet, after having seen with his own eyes the extermination of his people, retired with those believers who followed him.

Speaking of the Second 'Adites, Ibn Khaldun tells us that " It is said that (the Banu) 'Ad were led to the Arabian Peninsula (to Hadhramaut?) by Rukaym son of Aram (Rukaym son of 'Abir son of 'Ad?), who had formerly visited the country in company with the Prophet Hud. He returned to the people of 'Ad and led them in ships to the country and to its invasion. They wrested it from the hands of its inhabitants, but they were themselves subsequently conquered by the Banu Ya'rub son of Qahtan. Qahtan ruled over the country, and it was governed by his son Hadhramaut, after whom it was named."

But this last remark is rather anticipating. Of the time of the disappearance of the 'Adites, Masudi says " One knows all that Ishmael and Hagar suffered until the moment when God caused the water of Zemzem to spring up out of the earth for them, whilst the country of ash-Shihr and the Yemen were afflicted with drought. It was then that the Amalekites, the Jorhumites and the remains of the 'Adites established in these countries, dispersed."

3. The Sons of Qahtan.

When the children of 'Ad had passed away, there arose in the valley the children of Hadhramaut the son of Qahtan.[2] The name of Hadhramaut was 'Āmr, but he was nicknamed " Death is present " from the troublous times in which he lived. The first of the tribes of Hadhramaut was the tribe of Sadaf which was divided into four sections, the Saberāt (who are found to this day in the Āl Bā Sabera, a section of the Āl Bā Dublān clan in Hajr), the Beni Sa'd, the Beni Haritha, and the Tijib.

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[1] Lane says that the twenty-fifth of the month on which the suffocating wind was sent upon the people of Hud is an unfortunate day.

[2] Yarub son of Qahtan is said to have established himself as ruler of all Yemen, which included Hejaz, Hadhramaut, and Oman. He appointed his brothers to rule over these provinces, and Hadhramaut became Governor of the province which bears his name. Under Yarub's feeble son Yashjub, the provinces became independent, but the kingdom was again consolidated by 'Abdi Shems Saba.

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Then there came into the Hadhramaut tribes of Kinda.[1] Two of these tribes were the Saqsaq and the Sukun of the posterity of Asherash bin Thor.[2] They lived in Tarim and in Husn an Nujeir which was east of Tarim as you go to 'Einat, but it no longer exists. There were four Kindi kings in Hadhramaut, in Wadi 'Amd, in Wadi Henin, in Wadi Hajr, and in Wadi Jerdan and Shabwa. The tribes of Kinda worshipped an idol named Haslad and all Hadhramaut paid it reverence as their god. 173

There was always strife between the tribes of Hadhramaut and the tribes of Kinda. At first the tribes of Hadhramaut prevailed and the tribes of Kinda went away, but later they came back and left Lower Hadhramaut, that is to say, Hadara below Henin. and went to Upper Hadhramaut,[3] that is to say, from Henin to Shabwa and beyond. But most of them left Hadhramaut and went to Nejd. From the time of their going to Nejd they became well known; but the Hadhramaut tribes became Beduins and there were no famous men among them.

In Nejd the tribes of Kinda set up a king and his name was Marta' the son of Mu'awiya the son of Thor.[4] And Marta' reigned for 20 years and died and Thor his son reigned in his stead. And he reigned but a little while and Mu'awiya his son reigned after him. And he too reigned but a little while and slept with his fathers. And after him reigned his son Al Hārith for 40 years. And after Al Hārith his son Wahab reigned for 20 years. And when he died there reigned Hajr the son of 'Āmr the brother of his father Al Hārith. And he ruled for 23 years. During his reign and the reign of his son the tribes of Kinda waxed stronger and allied themselves with the tribes of Rabi'a in Nejd. And after Hajr ruled his son 'Āmr for 40 years when together with his allies the Rabi'a he attacked Syria and was killed.

After 'Āmr reigned his son al Hārith[5] and when he died his

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[1] The tribe to which the philosopher 'Abu Yusuf Yakut belonged. His great grandfather Al Ashath was one of the companions of Muhammad (*vide infra*). Al Ashath's father, Qeis, was Kinda's greatest ruler, while his grandfather, Madi Karib, ruled in Hadhramaut over a section of the tribe called Banu al Harib al Ashghar.

The Kinda are said to have migrated from Bahrein to the Hadhramaut to the number of 30,000 about the time of Muhammad's birth. Some say they attached themselves to the Sadaf or Sadf.

[2] A third was Tujib. (Kay's Omarah, p. 218).

[3] The people of Shibam and neighbourhood are to-day called Ahl 'Alwa and those of Seiyun and Tarim Ahl Hadra. Seiyid 'Abdul Qadir's use of higher and lower seems slightly different.

[4] The Marta' family of Henin and Java claim descent from him.

[5] Hārith bin 'Āmr king of Kinda invaded 'Iraq some time between A.D. 505 and A.D. 529, defeating and temporarily supplanting Mundhir III, King of Hir. Mundhir slaughtered some fifty or sixty of the house of Kinda, and Hārith himself was defeated and slain by Mundhir in 529. Then, as the story given above records, the power of Kinda sank and they were forced back to the Hadhramaut. (*Vide* Nicholson, *Literary History of the Arabs*, p. 42).

173 kingdom was divided amongst his four sons. Hajr 'Aqīl al Murār[1] took the Beni Asad and the Beni Kinana, Sharhīl took the Beni Ghanima and the Beni Tai (from whom came Hatim Tai) and the Beni Rubāb, Salma took the Beni Taghlib and the Beni Nimr Bin Qāsut, and Ma'di Karib had the Qeis bin Gheitan.

Now the kingdoms of the sons of al Hārith lay over against the country of Nu'man bin al Mundhir,[2] the king of Hira in 'Iraq whose kingdom was under the protection of Anushirwan the king of Persia. And Nu'man knew that the sons of al Hārith wished to take his country from him and he sowed discord amongst them.[3] And the way that the son of Al Mundhir prevailed in his design was in this wise.

Hajr 'Aqīl al Murār dwelt in Dammūn,[4] which is to the east of Hajarein, and he was renowned for his bravery. When he received the news of his share of his father's kingdom, he left his son Imra'al-Qeis[5] in Dammūn and went to Nejd, but the Beni Asad knew him not and killed him. When they learnt who he was they went to Imra'al-Qeis and said that his father had been slain in error and that they were willing to receive him as their king. But

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[1] So my informant, but he appears to be wrong: It was Hajr bin 'Āmr mentioned above who was surnamed 'Aqil al Murār. He was the moving spirit in the extension of Kinda sway to Central and North Arabia (as is in fact indicated in the narrative) about A.D. 480. On his death the Kindite Confederation was broken up but re-established for a short while by his grandson Hārith bin 'Āmr. (*Vide* Nicholson, *ib.* p. 42).

Hajr 'Aqil al Murār married Hind al Hinud of the same stock between 460 and 480. From this union arose the al Hind tribe known in Oman. (Sahil ibn Razik, p. 29).

[2] Imra'al-Qeis III king of Hira from A.D. 503 to 513 carried off on a raid into Arabia Ma al Sama, who bore to him Mundhir III (513–562). Mundhir had three sons, 'Āmr, Qabus and Mundhir IV who succeeded him in turn as king of Hira. 'Āmr was the son of Hind, daughter of Harith bin 'Āmr whose marriage to Mundhir III had settled the feud started by Imra'al-Qeis III's rape of Ma al Sama. To Mundhir IV succeeded his son Nu'man III (here referred to), who reigned from A.D. 580 to 602 or from A.D. 585 to 607. Nu'man was brought up by a Christian family and probably became a Christian. His daughter Hind certainly was. (*Vide* Nicholson, *ib.* p. 44 *seq.* and Muir, *Life of Mahomet*, 1st Ed., Vol. I, p. clxxiii, *et. seq.*)

[3] The hatred of the Lakhmite kings of Hira and the Kings of Kinda dated from the affair of Mundhir III and Harith recounted above. It is sung by Imra'al-Qeis. (*Vide infra*) (Nicholson, *ib.* p. 43).

[4] "The country of the Banu Kindah is in the portion of the highlands of Yaman that borders upon Hadhramaut and upon Abjar and ar-Raml. The Ban Kindah were ruled by a dynasty of kings, and their capital was Dammūn, which is mentioned by Imru'l-Kays in his poems." (Ibn Khaldun. Kay's 'Omārah, p. 177.)

[5] This is the poet Imra'al-Qeis, the famous author of the first of the Muallaqat. On the death of his grandfather, Hārith, the confederacy he had built up was divided by his sons as recorded in the narrative. Hajr, the poet's father, ruled over the Beni Asad, "but finally they revolted and put him to death." Imra'al-Qeis' efforts to punish them failed and he resorted to Justinian, who appointed him Phylarch of Palestine. He died on his way there from Constantinople at Angora (c.A.D.540.) He is said to have perished from putting on a poisoned robe which Justinian sent him on account of an intrigue he had had with Justinian's daughter. (Nicholson, *Ibid.* pp. 103–104).

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Imra'al-Qeis refused and gathered together the tribes of Midhij,[1] who were another Qahtani tribe, and the tribe of Kinda and set out to attack the Beni Asad. By mistake he attacked the Kinana tribes instead of the Beni Asad, killing many of them, whereupon he cried out that he had revenged his father's death. When told of his mistake he was filled with remorse and returned to Dammūn. Then Nu'man bin al Mundhir, king of Hira in 'Iraq, who, as has been said, had been sowing discord among the tribes in Hadhramaut. brought an army against Imra'al-Qeis, causing all the tribes to follow him and declaring that if Imra'al-Qeis were captured, he must be killed, and if he ran away, no one was to render him assistance. As the tribes in the Hadhramaut were against him Imra'al-Qeis left and went to Syria. From Syria he went among the Arab tribes, but none would accept him. He then took refuge with the Emperor of Constantinople, who brought an army and marched against Nu'man at Angora. But the Beni Nu'man and the Beni Asad sent word to the Emperor that all the Arabs were against Imra'al-Qeis, whereupon the Emperor had him poisoned. His grave is at Angora and bears an inscription.

The Kinda tribes returned to Upper Hadhramaut and their kingdom extended no further than this territory. Between them and the Hadhramaut tribes there was always discord. The Saqsaq and Sukun tribes were in the Lower Hadhramaut. All these tribes were under petty chiefs, each in his own territory, and there was continual fighting between them.

CHAPTER III.

THE MIDDLE AGES OF THE HADHRAMAUT.

1. The Coming of Islam.

Then Islam came to the Hadhramaut. The Prophet Muhammad, on whom be peace, sent Ziad bin Dhubed in the eighth year of the Hejira[2] and he converted the Kinda and Hadhramaut tribes without

[1] The Midhij (or Madhagi) still exist as a clan of Upper 'Aulaqi and a son of the house is a pupil in the Aden Protectorate College for the sons of chiefs. They claim to be descended from a son of 'Abd Shems Saba named Mizzah or Madhig. They came from the north and once opposed Aelius Gallus' expedition. Wyman Bury. *Arabia Infelix*, p. 3.

[2] So Seiyid 'Abdul Qadir whose story is here continued. But Ziad does not appear to have come to the Hadhramaut at this date.

In the tenth year of the Hejira among the missions that came to Muhammed was one from the Hadhramaut. Wa'il bin Hoji, the coastal chief, and Al Ash'ath, chief of the interior, and both of the Beni Kinda arrived in Mecca and made their submission. Wa'il, the Prophet confirmed in his rights, subject to the payment of tithes, and Al Ash'ath was married to Um Farwa, the sister of Abubekr. He was not, however, allowed to take his bride home as her parents thought the Hadhramaut too far away. Some idea of Hadhramaut manners then prevailing can be gleaned from Wa'il's behaviour to the host to whom he had been allotted. Though the ground was scorching hot, Wa'il would neither allow his host to ride on his camel with him nor even lend him his sandals, declaring it was unheard of in the Yemen for a common man to wear the sandals of the king. Muir, *Caliphate*, p. 462.

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643 Henin and the Nahd tribe. During his tour he arranged the
484 following truces: At 'Einat, on 26th August, a two years' truce between the Seiyids of Āl Hussein and Āl al Hamed; at Al Qatn on 5th September a truce between all the Yafa'i tribesmen and their clans and sections to last five years; on 6th September at the same place, a 10 years' truce between the tribesmen of Āl Makhashin of the Nahd, and another of five years between the clan of Āl Mahfudh, and, again at Al Qatn, on 7th September, an eight months' truce between the Nahd tribesmen; on 9th September in Wadi al 'Ain a truce of five years between the tribesmen of Āl Batati, and another of five years between the Āl Batati and Āl Mahfudh.

643 His Highness left for India on 15th October 1934 for medical reasons. He did not return to Mukalla again, for he died in India of cancer, after a long and painful illness, in March 1936. Recognition has now been given to his nephew and successor, His Highness Sultan Salih bin Ghalib al Qu'aiti, who has been accorded a salute of 11 guns.

CHAPTER V.

SOCIAL ORGANIZATION IN THE HADHRAMAUT.

173 I have already drawn attention to the importance of a knowledge
829 of traditional history, and there is one aspect of history in particular of which any one dealing with Arabs must have some knowledge, and that is genealogy. Arabs would regard families going back to the Conquest as mushroom growths, and many can carry their own trees back to Adam. Each one will at least know the main lines of his descent, and though in its earlier stages it is legendary, this is of no importance to others than purists, for it is believed. Wherever known, the origin of each tribe is indicated in this report, and genealogical trees show the accepted descent of tribal ancestors from Shem.

829 Racially, the Arabs divide themselves into four categories, of
173 which three are represented in the Hadhramaut, the Baida or ex-
162 tinct Arabs represented by the sons of 'Ad, the 'Ariba or descend-
565 ants of Qahtan or Joktan embracing all the remaining Arabs except the Seiyids and a few sons of Ma'ad who, being descended from Ishmael, are Musta 'Ariba.

The population of the Hadhramaut may be divided into seven social classes, almost castes. They are not all represented in every part of the country, and the order in which they appear below is partly historical and partly represents the order of their importance.

SEIYIDS.

162 The Seiyids of the Hadhramaut derive their descent from Ahmed
565 bin 'Isa al Mohajir who migrated to the Hadhramaut from Basra and died there about 1,050 years ago. His grave is on the right bank of the main Wadi Hadhramaut at Al Hasisa, a few miles

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Jābir living below Shibam, Āl Bā Sūdān at Du'an, Bā Humeid at Madūda and Seiyun, Āl Bureik at Shabwa, Bā Khatib at Tarim, Bā Wa'l at Tarim, and Āl Bā 'Umar at 'Ajlanīa between Henin and Al Qatn.

Yafa'is.

The Yafa'is are the *'asākir* or soldiers and the actual rulers of Qu'aiti territory. Their introduction as mercenaries, described in the historical chapters, has led to the foundation of two dynasties, that of the Kasadis of Lower Yafa' and that of the Qu'aitis who drove out the Kasadis. The places in which some of the Yafa'is live will appear later when the inhabitants of the various provinces of Qu'aiti territory are enumerated. I have also given in an appendix a list of the various Yafa'i tribes with their sections, strength and situation.

The Qu'aiti dynasty springs from a section of the Mausata tribe and is historically quite recent. Although the Sultan and his relations have had no personal contacts with their country they exercise some influence in Upper Yafa', and the Yafa'i connection is still a live one, as a great many Upper Yafa'is regularly go to the Hadhramaut to take service in the Qu'aiti forces, returning after a few years to their own country. Other Yafa'is have become settled in the Hadhramaut and form a powerful party on whom the Qu'aiti could depend in the case of disturbances.

The following are amongst Yafa'i tribes and sections represented in the Hadhramaut, the sections being shown in brackets after each tribe: Adh Dhubi (Al Mosilli, Al Kasadi, Ash Shanāthira, Al Jahāwisha), Al Bu'si (Al Gharama, Az Zaghālida, Al Homām, Al Mattash), Al Mausata (Ar Robak, Āl Yazid, Āl Batati).

Tribesmen.

The history of the tribes of the Hadhramaut has been, generally speaking, sufficiently indicated in the historical instruction, and their location and strength will be dealt with in the description of the various provinces.

There are only four words used in the Hadhramaut for the nomenclature of the divisions of a tribe. *Az Zei* is a confederation of tribes with a single leader. There are only three *Zeis* in the Hadhramaut, the Seibani, the Nūwah, and the Hamumi. The Shenafir Confederation is not a *Zei*, for while the leaders of the Āl 'Abdulla Kathīris are Sultans, they do not head the whole confederation of tribes. A tribe, *Qabila*, is sub-divided into a *Beit*, and a *Beit* into a *Fara'*. I cannot claim any particular merit for the divisions I have used, namely, Tribe, Clan, Section, and Sub-section, except that by using the word Clan I have avoided the clumsy term sub-sub-section which I found used in some statements of the other tribes of the Protectorate.

The Hadhrami tribesmen, like those of the rest of the Protectorate, are extremely conservative and "never depart from their tribal customs." Most of them are nomads moving over their areas

[Western Protectorate]

565 Most of them are nomads Moving over their areas
221 in search of water and fodder for their animals. They are of con-
182 siderable economic importance in the life of the country, as the
carrying trade is in their hands. They have a reputation for main-
463 taining their agreements wth their neighbours and never violating a
577 pledged agreement. If an individual makes any undertaking on
behalf of his section or family, his people fulfil it: "He who seeks
refuge with them, though he may be a murderer, is sheltered and
not surrendered even if they fight in his cause."

628 If a man is killed in war, his kinsmen take retaliation for him.
682 A man who has slain many is regarded as a debtor and his debts are
payable, life for life, by the lives of any of his tribe. If a man
kills another in peace time, the debt can only be paid by his own
death or by that of one of his kinsfolk. If it is not thus liquidated,
a feud starts between the murderer and his kinsfolk and the kins-
folk of the murdered man. The violation of an undertaking is a
charge on the whole trbe, and if they do not associate themselves
with the violation they must force the violat or to prove his innocence
[685] or rise against him. Loots are settled by the payment of goods
or cash to the value of the loot taken, but claims for blood are
never paid. "You may at this day find a grandson, whose father
had died before the claim was settled by retaliation, making a
claim for the blood of his grandfather killed forty years before."

411 It is worth remarking that there appear to be fewer firearms
531 in the eastern part of the Protectorate than there are in the western.
There also seem to be many less modern weapons. It is possible
that many of the firearms are more effective than they appear to be,
as the Hadhrami decorates his weapon more than his western
neighbour does, and fixes on to the butt a rounded piece of wood,
sometimes covered with skin. These features make the rifle more
reminiscent of the old matchlocks.

Townsmen.

565 The townsmen of the Hadhramaut are derived principally from
162 80 families who migrated from 'Iraq with Seiyid Ahmed bin 'Isa,
[173] and the following are the principal families.

In Tarim: Āl bin Diyāb, head of the family, Ahmed 'Ali bin Diyāb; number of the members of the family said to be important, 30, total, 50. Āl Dahruj, head, 'Ubeidillah; important members, 40, total, 100. Āl 'Ubeid Yamāni, head, Sa'id Heimid; important members, 200, total, 1,000. Āl Bā Hamāla, head, 'Ali Sa'id; important members, 50, total, 60. Āl Bā Sunbōl; important members, 60, total, 120. Āl Bā Sabih, head, Mubarek 'Ubeid Bā Salih; important members, 50, total, 100.

In Seiyun: Āl Bā Shagheiwan, head, Hadi Salih; important members, 20, total, 60, Sa'id 'Abdulla; one important member, total, 14. Bā Fadhl; important members, 5, total, 30. Bā Baja; important members, 15, total, 120. Āl Hasan; important members, 40, total, 90.

[The Hadhramaut tribesmen — Analyst]

In Shibam: Āl Bā Dīb, head, Muhammad bin Ahmed Bā Dīb; important members, 30, total, 50. Āl Bā 'Ubeid, head, Muhammad Salim Bā 'Ubeid; important members, 15, total, 20. Āl Shamākh; important members, 10, total, 40. Āl Ma'āshir, head, Bekr 'Ali Ma'ashir; important members, 24, total, 100. Āl Bā Jarsh, head, 'Abdur Rahman Bā Jarsh; important members, 20, total, 60. Āl at Tōwei, head, 'Ali at Tōwei; important members, 4, total, 20. The families of Qatn, Jabr, Bilfaqih, and Āl Khātib are said to possess authority.

In Al Ghurfa: Āl Bā Abbad; important members, 15, total, 80. Āl Msellem, head, Salim Msellem; one important member, total, 20. Āl Tarmum, head, 'Abdulla bin 'Abdur Rahman Tarmum; important members, 20, total, 90. Āl Sheiban, head, Sheikh 'Umar Sheiban; important members, 5, total, 30.

In Du'an: Āl Bā Shanfar, residence 'Aura; important members, 5, total, 80. Āl Bā Ya'shut, residence Ar Rubāt; important members, 30, total, 90. Āl Bā Mad-han, residence Al Qurein; important members, 160, total, 200. Āl Bā Lakma, residence Ar Rubāt; important members, 30, total, 80. Āl Bā Barahīm, residence Al Qurein; important members, 60, total 110. Āl Bā Basut, residence Al Khoreiba; important members, 100, total, 200. Āl Bā Hanshal, residence Al Khoreiba; important members, 30, total, 150. Āl Bā Khashwein, residence Hudūn; important members, 150, total, 300. The families of Bā Shameila, Bā Samad, Bā 'Ubeid, Bahawal, and Bā Baheir all possess authority, but those of Bazara, Bā 'Ashin, and Bā Sālih have none.

In Bur: Bā Sharāhil, who possess no authority.

The townsmen are divisible into four classes; merchants, artificers, labourers, and servants. The economic life of the country depends to a large extent on them. They live in the towns, do not bear arms, and are the principal taxpayers. It is from them that the people obtain the necessaries of life, and they form the main link with the outside world. Many of them are wealthy and they exercise a considerable influence in the country, and might well exercise more. The leading merchants to some extent govern the affairs of their towns, and have developed more than a germ of municipal organization. There are also signs of a kind of trades unionism, or rather of the mediaeval guild system, among the various artificers, and professions are usually, though not exclusively, hereditary.

Slaves.

The Qu'aiti and Kathīri Governments are the biggest slave-holders in the country, and I should imagine that there is comparatively little private ownership. Apart from the fact that the slaves are slaves, there is very little to distinguish them, except their African countenances, from other classes of the country, and

567 I never heard a suggestion from masters or slaves that they were anything but exceedingly well treated. They include principally the *Nizam*, the most trusted part of the forces of the Qu'aiti and Kathiri, and receive very exceptional treatment compared with other servants of the State. They can rise to the highest positions, and the present Governor of the Shibam province is a slave. I also met a slave Governor of the town of Hajarein in the Du'an province, and I believe there are others. The town magistrate of Mukalla is also a slave. The young slaves belonging to the Mukalla Government are given especial care and training, and are formed into companies of cadets. They gave us a very creditable drill display in Mukalla.

It is possible that there may be a very occasional case of slave trading, and some women may have been introduced in recent years to the main valley, but this is not done with the approval or cognizance of the Mukalla Government.

SUBIANS.

565 The Subians form definitely the lowest class of the population.
162 Some of them are agricultural labourers receiving wages or paid
163 in kind, and there are settlements of them outside coastal towns like Mukalla and Shihr. When they are settled next door to a town they do the hewing of wood, the drawing of water, and perform such sanitary services as are carried out by sweepers in other eastern countries.

565 I was informed that the word "*Subian*" comes from "*Sabi*",
173 a boy. In the Hadhramaut they originate from the Wadi Hajr, and for this reason in the western part of the Protectorate are known as Hajris. They are said to be the descendants of the Abyssinian invaders of the third to sixth centuries A.D., and to have been reduced to their present lowly estate after the Abyssinians had been routed by the Persians on the intervention of Seif bin Dhi Yazan. This is the tale told in the Hadhramaut, and d'Arnaud recounts a similar story as the origin of the Khadims of Yemen
[168] and Aden. Neither slaves nor Subians can be the subjects of blood feuds.

Immigration.

167 Apart from these classes of the population, there are a number of immigrants settled, or partially settled, in the country. There are 300 British Indians in Mukalla and Shihr, and a few British Somalis. There are also some Italian Somalis. The total number of Somalis in the country is said to be about 1,200, of whom 1,000
[144] reside in Mukalla. Owing to extensive migration to the East Indies, which will be further described later in the report, there has been a considerable infiltration of Malayan blood, and very East Indian types of countenances are to be observed in some of the up-country towns. The type is not uncommon in Tarim and Seiyun, but I found it very marked in the towns of Badra and Haura.

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tirelessness as in the heavier labour connected with shipping. They also make all the matting bags, baskets and coverings required for the packing of cloves.

Z 563

"The Mshihiri community possesses its own mosque and burial ground in Zanzibar. In religious views they differ from the Oman Arab by adherence to the Sunni belief."

H 167

My friend, Mr. G. H. Shelswell-White, has written a long and detailed account of the Hadhramis in Zanzibar which has been forwarded by the Zanzibar Government. He begins his note with

Z 167

a historical introduction and after touching on the earliest times already covered above, proceeds as follows, quoting Dr. Krapf (*Travels in Eastern Africa*, 1860).

> "Among the most important phenomena in the early history of Eastern Africa must have been the intercourse kept up with it by the inhabitants of the Arabian sea-board. The southern coast of Arabia must from the earliest period have been necessarily connected with Eastern Africa by the wants of its inhabitants. From Eastern Africa the Arab of the coast derived his corn, his rice, his Durra, his wood, his ivory and especially his slaves."

Although, as has already been stated, there appear to be few specific references to the Hadhramis, their connexion with East Africa must have been at least as intimate and as long-standing as that of any of the other inhabitants of Arabia. Zanzibar Hadhramis, indeed, claim that their ancestors were the pioneers of colonization in East Africa, although according to the Chronicles of Kilwa the first Arab settlers were the Ammu Zeid, the followers of Zeid, son of Hussein, great-grandson of the Prophet. The Hadhramis also claim to have been responsible for the spread of the Sunni sect in these regions.[1]

H [173]

H 567

Throughout their long connexion with East Africa, the Hadhramis doubtless took a large share in the great slave trade in regard to which the Report of the Select Committee on the Slave Trade of the East Coast of Africa, 1871, stated :—

> "The whole slave trade by sea, whether for the supply of the Sultan's African dominions or the markets in Arabia and Persia, is carried on by Arabs from Muscat and other parts of the Arabian Coast."

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[1] Remembering the South Arabian states of the "Waqt al Jahiliya" the claim to pioneership is justified. I have seen a reference to the conversion of the East African Coast at a very early date, but on this subject see Guillain, Vol. I, p. 161, and my *Zanzibar*, p. 77.

It must be remembered that according to Masudi the Hadhramaut was still Ibadhi in A.D. 944 and until Al Mehajir's descendants established themselves, the country was always backsliding.

The Hadhrami has never been a too exacting missionary abroad, which is probably one reason why he gets on so well.

The Ammu Zeid were of course Shiites and the Zeidis still rule in Yemen.

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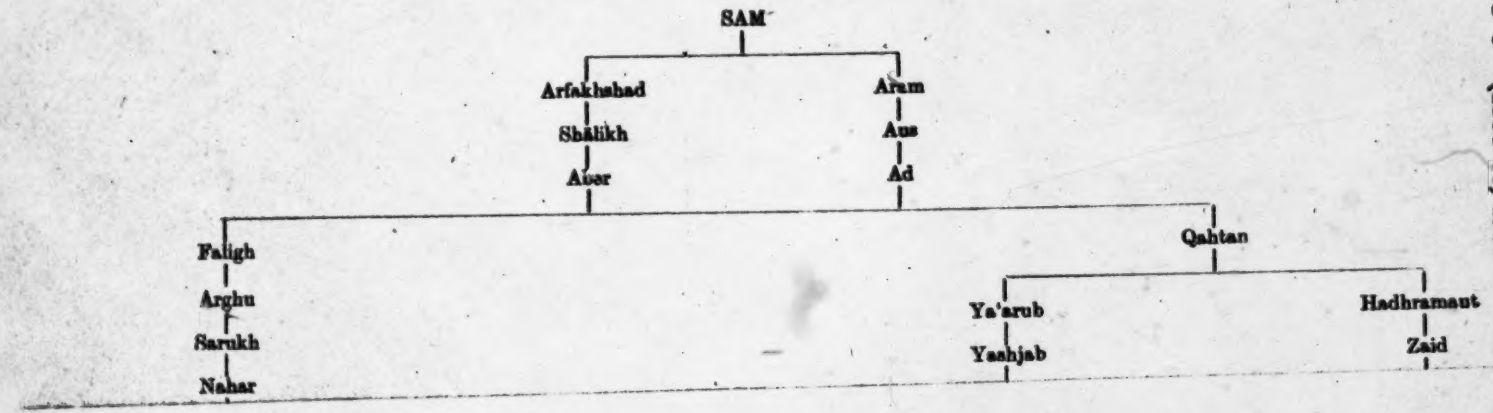
1: Ingrams G-5 (1934-35) 1936 MM2 Hadhramaut MM2

APPENDIX III.

THE PROGENY OF SHEM TO SHOW THE DESCENT OF THE TRIBES OF HADHRAMAUT AND NEIGHBOURING COUNTRIES.



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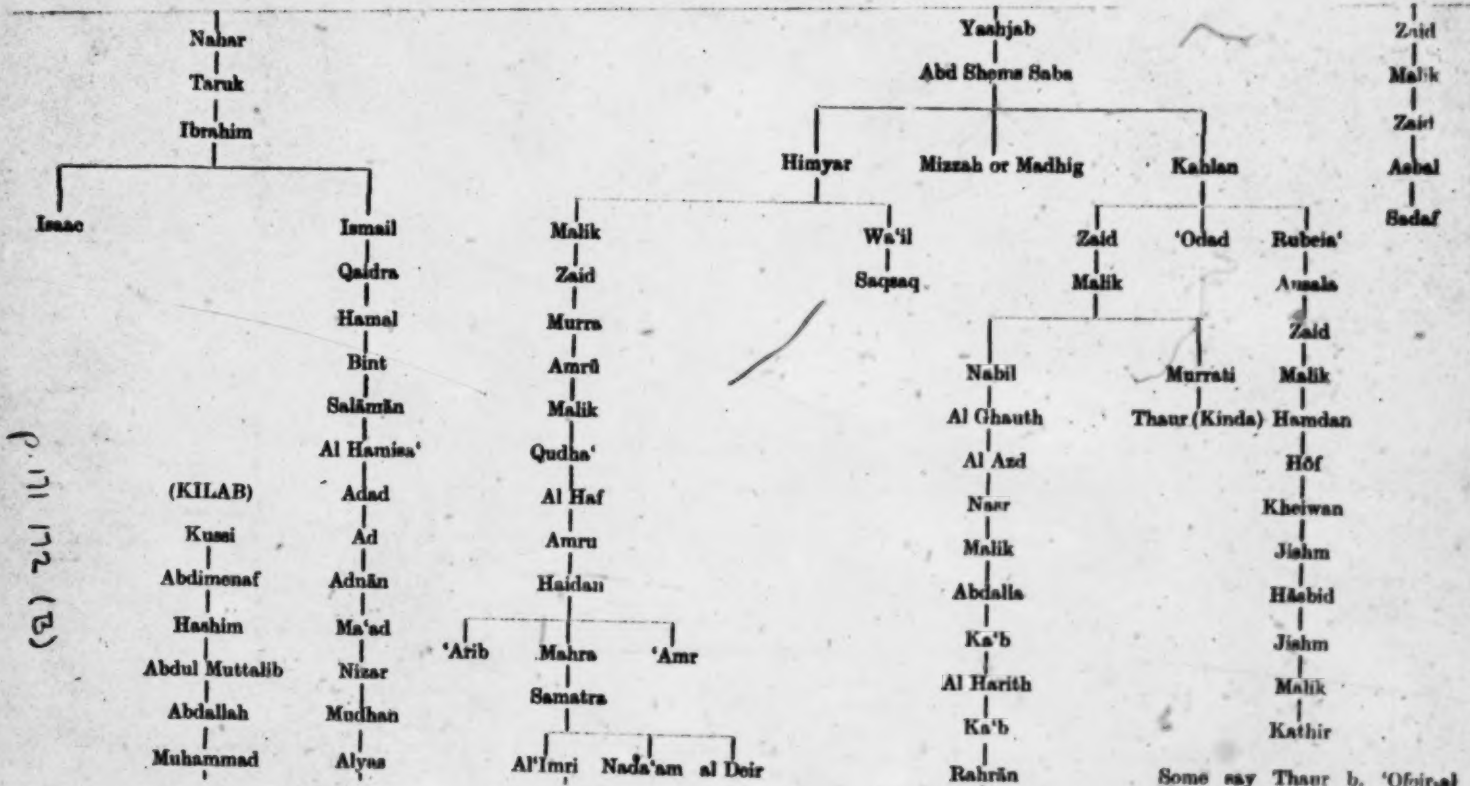

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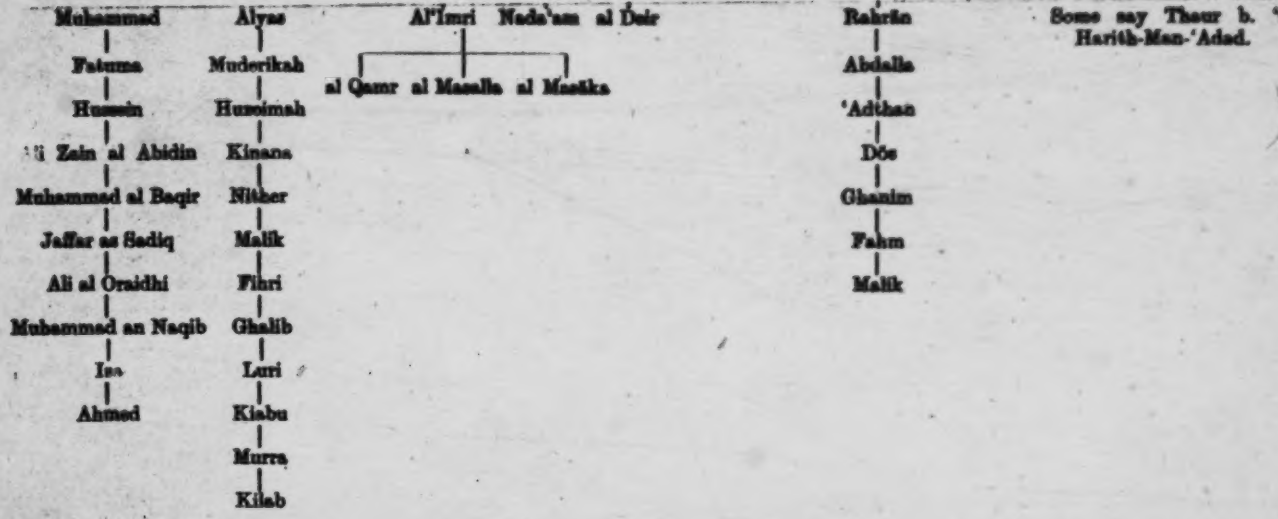

Seiyid Abdulla bin Muhammad as Saqqaf in his Lives of the Hadhramaut poets gives the poet 'Amr al Qeis Genealogy as follows :—'Âmr al Qeis bin Hujr bin al Harith bin 'Amr al Maqsûr bin al Harith bin 'Amru bin Hujr b. 'Amru Akil al Mûrar b. Muawiya al Akramin b. al Harith b. Muawiya b. Thor b. Marta' b. Kinda h. 'Ofeir b. 'Adi b. al Harith b. 'Mura b. Âdad b. Zaid b. Yashjub b. 'Ariba b. Zeid b. Rabia b. Kahlan b. Saba b. Yashjub b. Ya 'Arub b. Yahtan.

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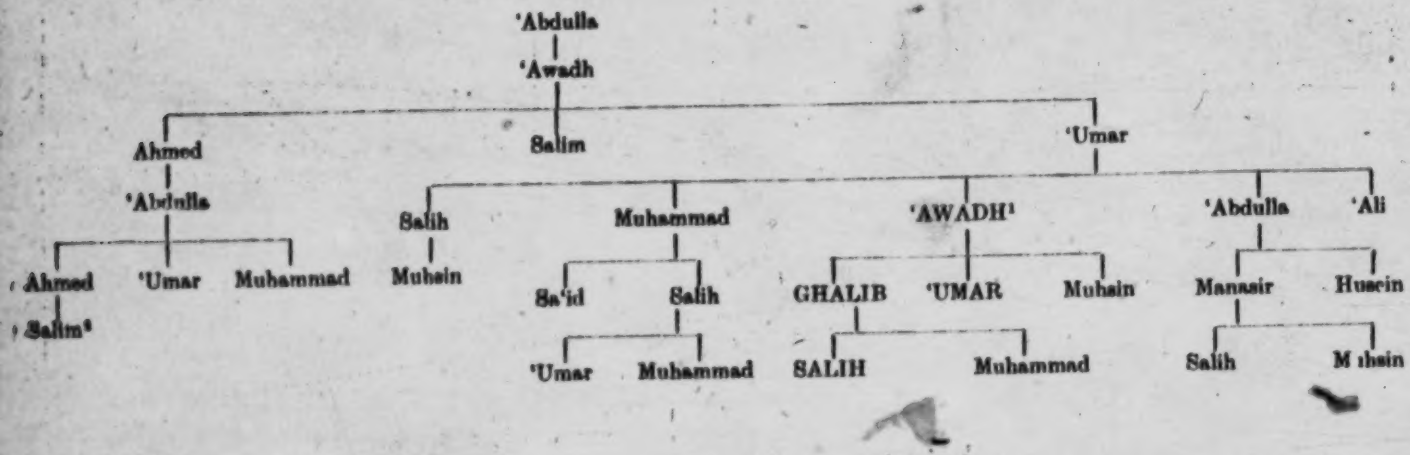
GENEALOGICAL TREE OF THE QU'AITI DYNASTY OF HADHRAMAUT.

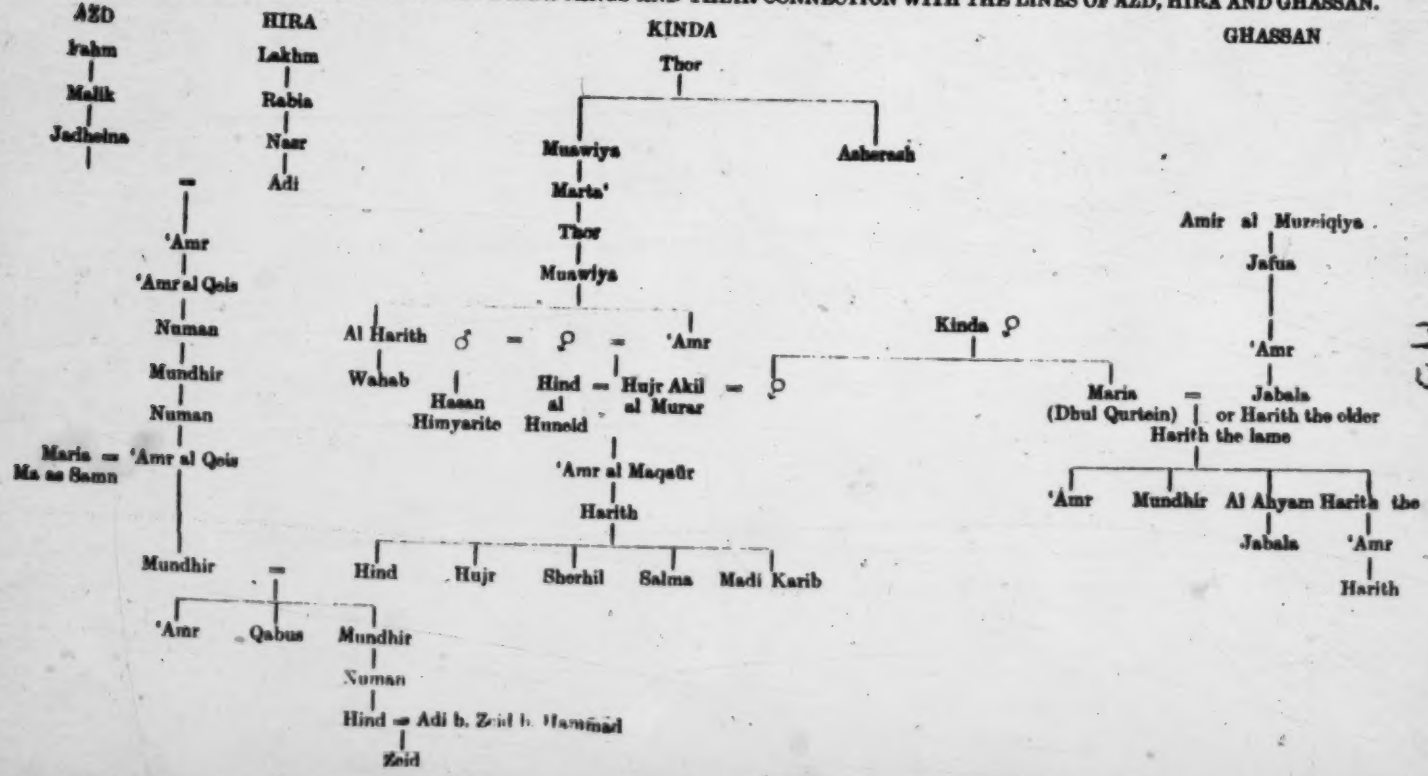


[1] Sultans marked in Capitals.

[2] The *Wazir* in 1934–35.

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

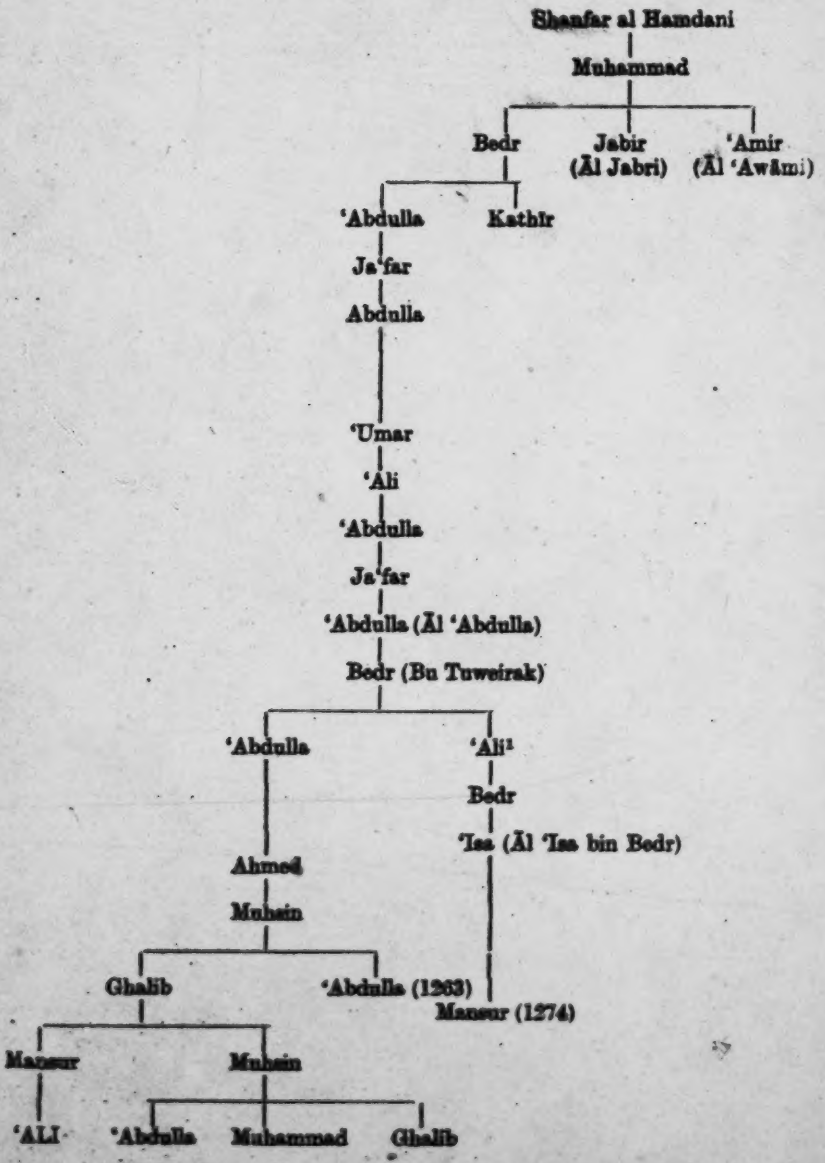
TREE SHOWING THE DESCENT OF THE KINDA KINGS AND THEIR CONNECTION WITH THE LINES OF AZD, HIRA AND GHASSAN.



Further genealogical details of these families may be found in Masudi — *Muruj adh Dhahab*

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

173 GENEALOGICAL TREE OF THE KATHĪRI DYNASTY OF HADHRAMAUT.



[1] Van den Berg gives :—